PERSONAL MAGNETISM.

BY DR. J. A. EICHAWLDT.
(CONTINUED)

These exercises take time. They also require an effort on your part. They are entirely unlike the sublime theories with which many books and magazines are filled. You are required to act— to *work*. The work required is of such a nature that you must do it *yourself* and cannot depend on someone else. This work cannot be done for you by anyone else so that you will receive the benefit of it. In order to receive nourishment *you* must eat. You cannot derive benefit by looking on while someone else is eating. If you desire Personal Magnetism you must make efforts in the right direction in order to obtain it. It will not be sufficient to merely read these articles. You must do more. You must *apply* the rules given, *carefully*, *persistently*, *faithfully*, and results will not be long in coming.

Many have written me asking in what respect do the teachings of my private course differ from these given in this series of articles. In explanation will say that the private course embraces my discovery of a method of creating force at will by a conscious mental process, with other information of inestimable value which I am unwilling to give out in articles intended for the general public. The information given in this publication, however, is of such a nature that anyone who applies the rules will derive benefits the value of which cannot be estimated in dollars and cents.

These practices will have a beneficial influence upon your health. Your mental capacity will be wonderfully increased and a boyant happy feeling will take the place of sluggishness and the "blues". You will be gradually transformed from a state of indifference (and perhaps despondency and failure) to one of confidence and success. Please remember, however, that Personal Magnetism cannot be purchased

ready made and then put on like a garment. It is not on sale in drug stores, bottled up and ready for use. It would be convenient, indeed, if a medicine could be found which would be sufficiently powerful to take the place of Personal Magnetism. Such a remedy does, however, not exist, but Personal Magnetism is the only accomplishment that may be considered a substitute for all medicines. In fact in the cure of disease Personal Magnetism is the "real thing" and all other remedies and methods of treatment are only very imperfect substitutes.

The rules and exercises given in previous numbers are designed to stop the waste of magnetism that is constantly taking place. These efforts, if persisted in, will in time enable you to obtain a perfect control of your nervous system. In having thorough control of the nervous system, you will have control of your entire organism. You will also be able to mass the forces which are automatically generated in the body and which are principally thrown off and wasted because of your lack of mental control over the physical.

The following exercises, if observed, will, not only have a tendency to increase the mental control of the body, but also of the natural supply of bodily force. The lungs perform an important function. Their office is to supply the body with oxygen and to expel carbonic acid and other impurities. There is always a vast amount of nostrums in the market which are intended as "blood purifiers". It is not my purpose to comment upon the relative value of these "tonics" which many people are in the habit of "taking" at various times of the year and for various reasons. Would people but realize that there is a most potent "blood purifier" at their command—a remedy that needs not be purchased in drug stores, but that exists in unlimited quantities all about us, they would make better use of their opportunity and daily appropriate more of this universal gift which is *air*.

Very few people realize the utmost importance of breathing and understand how to breathe properly. The number of those who undertake breathing exercises as a means of gaining magnetic power and for the purpose of vitalizing the blood is very small indeed. As a result of ignorance of correct breathing many ills in life are due. Proper, full, deep breathing lays the foundation for vigorous health, pure blood, strong lungs and vocal organs, a graceful poise and a long life. The breathing exercises herein given, will, if undertaken earnestly and carried out persistently, prove a cure for many and a prevention of all lung troubles.

First Breathing Exercise.—Stand errect, with the weight of the body equally resting on the balls of the feet and the heels. The chest well forward, the arms hanging naturally by the side, the shoulders slightly down, but not back. The chin slightly drawn in. Expel the breath fully by contracting the abdominal muscles and drawing in the abdomen. As soon as this exhalation is complete, or, with other words, as soon as both the abdominal region and the lungs are emptied, relax the abdominal muscles, throw out the abdomen and at the same time inhale through the nostrils, filling the abdominal region only and *not* the lungs. Let the breath be short at first, but gradually increase. Do not attempt to fully expand the chest, but only the abdominal region. Keep your mind concentrated on the abdominal muscles while exercising. Exercise several times a day, from 5 to 15 minutes each time. This exercise will prove an enemy to dyspepsia, and is the beginning of a correct, scientific breathing and it's marvelous possibilities.

(To be continued.)

Success does not mean merely money-getting. Success means true harmony within yourself as well as in your relations with your fellow-beings. Such harmonious conditions cannot remain without financial results. A truly happy man is never in want financially, although he may not be a millionaire.—*Dr. J. A. Eichwaldt.*

MAN'S BEST SERVICE TO MAN.

There are three ways of improving the world. One may attempt to reform it; or he may spend his time and resources in alleviating miseries whose causes are either as yet unknown or too deeply rooted to be soon removed; or finally, he may seek to reform or rather to develop and make the most of himself. Now, all three methods are good. Reformers serve a purpose, and charities, when *wisely directed*, are beneficial. But the greatest benefactors of humanity have been neither the social nor political reformers nor the greatest dispensers of alms, but they who by their lives and words have been the teachers and inspirers of men.

There is a premium on action in these days, yet, those who have best served the race have been its benefactors more by what they were and by the truth they taught than by anything they ever did. Did not Jesus benefit the world more than if he had established a dozen orphan asylums and made every poor man in Judea comfortable? He acted upon the heart, the mind and the imagination of men and gave them a new ideal. Shakspere was no reformer, and probably gave little to the poor. He did not preach morality, and was not, in the ordinary sense, religious. Yet how immeasurable his influence for good! Using marvelous gifts to interest and entertain theatre-goers, he has given the most comprehensive representation of human life and so has instructed and delighted millions.

The service of *thought* is more needed than the giving of alms.

"He that feeds men serveth few
He serves all who dares be true."

Spain and Italy are full of misery and poverty, but a stream of gold, such as these countries long received, is not what they need. Money for the poor would relieve distress

temporarily, and development of industry, manufacture and agriculture would help a great deal. But what is most needed is education, enlightenment and a new ideal of life. They need most leaders of *thought* who can act upon the popular mind and imagination and give a new direction to the national life.

America has produced one man whose life and teaching are probably worth more to the world than a hundred ideal employers of labor—a man who never did anything remarkable, but whose life is yet like a perennial fountain for the refreshment of millions of souls. It is a pure ennobling influence felt by the finest youths of civilized lands, and one that will probably continue to so act for many centuries. Reared in the school of poverty and hardship, struggling through college without achieving distinction, this man had further to battle with a malady that seemed to be the doom of his race. For three years he was a Boston minister, and resigned at the age of twenty-nine because he was forced to pray at times when he was not in the mood for it and because he could not regard as a sacrament the communion service which it was his duty to conduct.

Though he occasionally preached for some years after this, the rest of his life was devoted to thought and study, the reading of lectures, and the writing of books. Not a stirring career, yet no philanthropist, even though he have the wealth of Carnegie or Rochfeller, will be able to rival in doing good this quiet teacher and inspirer of his kind.

Though some of his contemporary critics reproached Emerson for inaction, we can see that their judgement was at fault and that few have done so much. He is worth more to his country than many statesmen, generals and factory managers. We could better spare several score of our great charitable institutions, or even some stars out of the sky, than the *thought* and *influence* of a man like this. For wealth may be consumed, but *thought* is not *lessened* by being shared, nor does it perish with the using.

How has this man been able to render so distinguished a service? Of course, his mental and moral endowment was great, but otherwise he had no special advantages. He was simply true to himself—he was his best self. In his lifetime his influence did not seem great. The sale of his first book, "Nature", did not average fifty copies a year, the first ten years. His address to the Divinity Students in 1838 brought him obloquy. The people of that day seemed to have regarded it as an insult to religion. Yet it is a wonderful plea for reality and life in the pulpit. The secret of preaching, he said, was to convert life into truth, to deal out to the people, life—life passed through the fires of thought—to express the moral sentiment in appliction to the duties of life.

Imagine what the world would be if Homer, Plato, Virgil, Dante, Goethe, Shakspere, Emerson and Jesus, and the other great creators of beauty and teachers of truth, had been, not themselves, not what they actually were, but philanthropists and social reformers. I say this not by any means to disparage charity and other methods of doing good, but because we do not in general realize that instruction and inspiration are worth more than anything else and are man's best gift to man. He serves well, who feeds and clothes the poor, he serves best who puts new thoughts, noble aims and resolves in the hearts and minds of all.

—Extracts from a lecture by G. R. Dodson.

Although we cannot all be teachers and inspirers of men such as Mr. Dodson mentions, yet by leading honest, upright lives ourselves we are able to set good examples for others. We need not be hypocrites, liars or cowards, and if when life is ebbing we are not able to say that we have done much good in the world, let us be satisfied to know

that we have done no evil. The good men do is often forgotten, but evil lives sometimes cause sin and suffering for many generations. "Scrub thou thy own soul before thou try to scrub the souls of others." If one has principles he should live up to them. If one knows himself to be in the right let him *act* as his conscience dictates. To live in the spirit of truth, regard for others, loyalty to duty, courage and hope is something all can do if they try, and to do that is to do a great deal towards making the world better.—*Ed.*

BOOK REVIEWS.

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"In the heart of humanity is the germ of the Divine man."

The sense body— the body that disintegrates—is but for a time. The spiritual body, made not with hands, but by the earnest seeking of the individual to live purely and truly in the Master's way, is that body that lives through eternity. Are we building well or ill? *No one can build for us.*

—*The Abiding Truth.*

Some of our correspondents seem to have formed the conclusion that we are unfovorably disposed towards vege-

tarianism. This is not so. We cannot assume responsibility for the ideas expressed by Dr Eichwaldt in his article on the "Cause and cure of Disease". Perhaps he will more fully explain his views in a future article. The Doctor is a "crank" on the subject of diet (and unless we are very much mistaken) is a vegetarian and is by no means a "sickly looking specimen of humanity". He does not practise medicine at present but we believe he accomplishes more good than any other ten physicians we know of. Anyone interested in Personal Magnetism or Self Culture will do well to write to him. His announcement appears on the last cover page.—*Ed.*

BRER EBENEEZER BARKER'S LECTURES.

BY M. FRANCES HANFORD DELANOY

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No. 1 VARIETY AM DE SPICE OB LIFE.

Now bredren an sistern, yo' pasto's gwine to change de nachur ob his disco'se dis summer. I's done been xortin an xortin all de winter an a showin yo' all de terrors of de lake ob fire and brimstone, an I's 'rived to the 'clusion as how yo' is as ingenerated as yo' is ever a gwine to be, by dis time. Sides, de hot wedder am comin' on an we all's gwine to be hot enough on de outside, in dis climate, widout remindin ourself bout de interior ob dis globe.

So now, bredren an sistern, I's calcalatin to gib yo' a cou'se ob lectures, an I's gwine to trabble in de spirit back to

ole Egypt, an I's gwine to take de intire congregashum long.

We' gwine hab a gineral review ob dose bible times; I's gwine gib yo' a *promtyo* sermon. H'm,—Now, bredren an sistern, I's gwine discou'se dis ebening on de tex'—h'm-h'm. Well I disremember de tex' but I's gwine discou'se on what de Proffit Moses done say. "Variety am de spice ob life."

H'm. Here am a sermon in de words, "Variety am de spice ob life." Yes, bredren and sistern, it am, h'm-h'm.

Now, bredren an sistern, yo' mus undostan' dat in dem ole times in Egypt, dose Jews an dose Geniles dey don' git much spice. Case why? Well, yo' see dey don' know nothin bout Christmus plum puddin an mince pies, cause dey don' have no Christmus yit, an *besides* dey was *mos'* as lazy as de poo' white trash ob dese times am; an dey don' care to go an pick dat spice.

Now bredren an sistern, yo' see, in *dem* times in ole Egypt dey don' hab no public skules, an dose folks, dey wuz to shiftless to pay 'tention to dat junction ob de wise Soloman, to "spare de rod an spoil de chile;" so yo' see, de chile grow up an he don' learn nothin *nohow—leastways* de *mos'* ob dem don', an so only tree or fou' ob be community know how to spell dey own names; an *dem* tree or fou' hab de ambishin to set deyself up to be de parables of de tribes, an when dey gits dat posishun, den dey *had* to proffetsy wedder dey don' hab anyting to profitsy about er not.

Now bredren and sistern, dat Postle Paul, he usteh go an lie down under a palm tree in de desert an spread a hankerchief ober his face so he don' swallow any ob dose gnats, lak his bredren done when dey was trainin de camel.

Now, bredren an sistern, when de ha'd times done come an dere wus noting but de manna fo' dose folks to eat, de Profit Moses he git mighty ti'ed ob de eatin, an kind ob disgruntled lak; he lay down under a palm tree lak the Postle Paul done, and try to forgit bouten hit, an he don' want no one bodderin 'im, so he cobberd his face lak Postle Paul don'

an 'tends he's asleep, but de musquitoes dey is pow'ful bad, an bimeby, he gits ti'd ob playin possum, an he jumps up an he says: 'Variety am de spice ob life.' What we want is variety, whah am we gwine to git it.

H'm. Yo' see, bredren an sistern, de profet he had a edycashun an he *knew* what he was a sayin; but de odder folks, dey don'. Case why? Well, I done tole yo' dey don' know nuffin 'bout spice so ob co'se dey don' know nuffin 'bout variety needer. Case why? Yo' see dey was all ob one coloh deyselves, dey don' know nuffin bout Ameriky an de piebald nashun ob de United States; an de 'omen don' know nuffin bout Easter buunits an teas an fashuns an sich, case dey ain' ebolushunized lak we all is.

Now, bredren and sistern, when de profit don' say dem words "Variety am de spice ob life", de tribes dey tink right away dat he done spoke a parody, an he's done boun' to splain. So he done tell dem dat de "spice" done grow on de bush in Canan, an de folks done pick de spice an mash it an put it in de mush: an de "variety" was tree or fou' *kinds* ob spice so dey don' git ti'ed ob the porrige.

Den dose tribes dey done talk togedder, an dey say, when dey git outen de wilderness dey is gwine hunt fo' dat spice. H'm-h'm.

Now den bredren and sistern, I's gwine show yo' a lesson in contentedness. In dem days in ole Egypt dey don' hab no corporated railroads, an dem tribes was pow'ful lazy lak I done tole yo' befo'. When dey wanted to trabbel, dey hab jes' to hoof it, er take de ox er de mule; now mos' ob dese fellers don' hab no ox an no mule, an dat am why dey was gib de bible junction what tells; "Yo' mus' not covet yo' brodah's ox or 'is ass".

H'm. Now den, brodahs an sistern, when de profit Moses riz up an say: "Variety am de spice ob life", de debil am sittin on a pinacle, an when he hear dem words, "Variety am de spice ob life", he jes' hole on to dat pinacle wid one han so he don' fall off, an wid de odder he hole on to his

side so he don' bust wid laughin. Case why? Dat's *jes* what I's gwine to tell yo'.

H'm-h'm. He knowed dat de profit done gone an stir up a disconsturbirashun wid dat kin' of proffitsying, mong de tribe. He jes' slide down offen dat pinacle an made tracks fer home, an he jes' *shoveled* de brimstone into de furnace an shut de doo'. H'm.

Now bredren an sistern I 'spects yo's pow'ful cuyious to know whaten de ole feller's up to. I's gwine *tell* yo' an satisfy yo' cuyouosity. Yo' see when Adam an Eve was done et de apple, de Lawd he done send two ob de angels wid flaming swo'ds to drive dem outen de gyarden ob Edin. Now den, dose angels I 'spect was *bofe* ob dem *'omens*. Case why? Well, dey don' tend strictly to der business; de Lawd he gib dem 'ticular 'structions dey muss teah dat tree up by de roots, an set fire to all dem branches. Did dey *do* it? No dey *don' do* it. What dem flamin' swo'ds fer? De Lawd tell dem angels dig up de tree an *sterminate it* off de face ob de earth. Dey don' do it; dey was spendin de time gossipin lak all *'omens is*, an dey *done* forgit de mos' *iupotent ting*. De debil he done *know dat*. H'm-h'm.

Now bredren an sistern, yo' know enough ob bibology to know dat dere was only one ob dose apple trees, an de Sarpent done made dat tree his head-quarters.

Dose angels dey drive poo' *Adam an his wife* outen dat gyarden an leaved de *wicked debil possession*. Now bredren an sistern, what did *he* do? I's gwine to *tell* yo'. H'm-h'm.

He jes' clim de tree an made faces at de departin angels an de dejected tenaments behind dey backs, as long as dey was in sight, an *den* he turned in an went to work harvesting all de apples an trowed dem all down on de grown' an den he hopped down hisself an set down an split all de apples, an picked out all de seeds very ticularly an put *dem in his pocket*, den he riz up an got ready to *trabble*. What did he do nex? H'm-h'm, that jes' what I's gwine to *tell* yo'. H'm-h'm.

He clim over de fence an went round *sowin* an *sowin* dem apple seeds. Some ob dem fell by de *wayside*, 'an dey didn't *grow*. But de mos' ob dem fell on good lan', 'an sprouted up 'an took root an grew 'an blossomed up, an bo'e de fruit, whatten's de *debil's own crap*. He done cultyvate 'em wid de pitch-fork an make dem grow. H'm-h'm.

I 'spect yo's pow'ful cuyous to know what he made dat hot fire fer. I spect yo' tink he's gwine *roast dem apples. No sah!* He's got a big job on hand; he's gwine fix dat fire so's hit don' cool off. He's gwine huntin' fer dat spice; he's gwine plant de spice mong de apple trees, so when dose tribes git outen de wilderness dey gwine fin' dat spice, likewise dose APPLES. 'An *now* bredren an sistern, yo' understan' dat when dey *gits dat spice* deys gwine to *sample dose apples* shore as they breathe, an den deys gwine huntin' all ober de earth fo' de "*variety*".

Now bredren an sistern, yo' see dat when dose tribes got to *hankerin* after de Variety, dey ain' gwine stop, till dey gits it. 'An so dey was scattered all ober de earth; an de mo' variety dey git de mo' dey wants. Christopher C'lumbus was huntin' after de *variety* when he wen' an talked the queen of Shebang into building a ship so he could go an hunt fo' de spice ob life, on dis side ob de ocean; but he couldn' swim ober, so yo' see dat de queen had to *invent* a ship. Necessity am de moddah of Invention, an if de Profit Moses didn't had *et* de manna he won't nevah said "Variety am de spice ob life" an we won't nevah hab *no Necessity—Invention* would hab bee a *orfin.*

An' now *sistern*, I exort an admonish yo' *not to do no gossipin.* 'Tend *pintedly* to *business*, wedder yo' dishwashin er spankin de baby.

Cause why? If dose *angels* had obeyed de junction ob de Lawd de *baby* don' *need no spankin.*

Bredren an sistern, we's gwine *continer* our disco'se on de nex Sunday ebening at eight o'clock.